

A
SURVEY
OF
CHURCH BUILDINGS AND LAND
IN THE
GREATER DURBAN AREA

by
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and
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FOREWORD

CHURCH AND CITY: PROBLEM AND PROMISE

The goal of a city is to make its citizens
happy and safe. Aristotle.

Seek the welfare of the city ... and pray
for it; for on its welfare your welfare
will depend.

Jeremiah to the exiles in Babylon c.598 B.C.

... we have to give to the unborn tomorrow a
form in which it can come to birth ... we
have to try to serve humanity by paving the
path its feet will tread.

Constantine Doxiadis.

We can only move forward into the new age
together if all of us remain loyal to the
insights we have been given, but are pre-
pared to allow them to grow and develop and
to pass through an experience of death and
rebirth.

Stephen Verney Into the New Age

Throughout the Republic church leaders and decision-making bodies, at
local and regional level, are suffering financial headaches - and the
explosive growth of population, especially in the cities, is making
the headaches worse.

There are exceptions: a few renewal parishes with enthusiastic
congregations and overflowing coffers; the occasional oversubscribed
project. But in general the story is the same in all areas and all
denominations: demands are increasing faster than income, and the
people are resisting any requests aimed at closing the gap.

While both approaches contain a large measure of truth, there is a further insight perhaps best expressed in the parable of the talents (Matthew 25:14-30): namely, that those who too anxiously preserve what they have neither multiply their resources nor qualify for additional gifts from the Lord's bounty. In which case, the metaphor of the seed having to fall upon the ground in order to bring forth life (John 13:24) has intensely practical relevance.

Translated this could mean that the key to liberation and flourishing - in city and country - lies in practical obedience, in facing up to the gap between the truth of reality and the truth of faith, and putting the emphasis on costly action in the world Christ died to save.

| | | POPULATION OF GREATER DURBAN | |
|---|------------|---------------------------------|-----------|
| | | 1970 | 1977 |
| One aspect of harsh reality is: more and more people in larger and large cities. Another is that this urban growth is hurting people and making nonsense of our village-type, slow-organic-growth forms of social and ecclesiastical organisation and adaptation. | white | 267 000 | 322 000 |
| | 'coloured' | 45 000 | 62 000 |
| | indian | 326 000 | 404 000 |
| | african | 412 000 | 671 000 |
| | TOTAL: | 1 050 000 | 1 459 000 |

To both these grim facts there are no obvious or quick solutions: only indications of hard paths along which to pursue the common good of city dwellers and immigrants.

Several processes need to go on side by side. One is that of learning and thinking about 'church and city', a process that is neither easy nor cheap. Another is that of deliberately trying to take stock of what we have and how we use it.

Taking stock:

The Diakonia survey of church plant is a first attempt at helping the member churches to do some of their physical stocktaking. An inventory of human resources, also much needed, would be much more ambitious and

undertaking.

As a first attempt it undoubtedly has its shortcomings: in the content of the questions, and the survey report which raises as many questions as it answers. But it is a start. It provides us with some of the objective facts and subjective realities concerning the resources and resource-management of local communities belonging to seven major denominations in the Greater Durban Area.

What is more: in revealing the unequal distribution of physical resources between white 'haves' and black 'have-nots', it reminds us of the alarming degree of conformity between the churches and secular South African society. The churches claim to be different, but in practice are demonstrably similar to the world. Consequently the message of liberation they seek to transmit is all too often received as an invitation to exchange one captivity for another - or alternatively a chance to provide religious legitimization for the existing captivity.

What use is the survey?

Survey findings that only make us feel guilty are pretty useless. Guilt by itself does not liberate.

The findings are a tool, useful only to those who want to translate their faith into loving redemptive action in the world. Useful, too, in the context of a 'church and city' exploration which the member churches of Diakonia opened up in a one-day seminar on September 29.

In that packed day we glimpsed secular Durban's growth and problems through the eyes of contributors to the Urban Foundation study of the metropolitan area; heard a summary of the survey findings and saw them - to some extent - through a slide/tape presentation; listened to first hand reports of pastoral work and need in five areas of expansion: Newlands East and Marianridge ('coloured'), Phoenix (Indian), Kwa-Ndingezi (African) and Malukazi (squatters south of Umlazi); and tentatively made some commitments towards developing more effective sharing in our response to the massive and poignant needs being uncovered.

An urban celebration?

One crazy idea mooted towards the end of the seminar was that God might be calling us to a great joint celebration of his mission in and to the city, a pageant or carnival which would enable us

- to have enriching experiences of the diversity and vitality of Durban's people;
- to affirm God's presence in the emergent metropolis and our right as his children to identify ourselves as Durban people (instead of commuters from a foreign homeland or rightless squatters in marginal settlements);
- to discern more clearly the divine will for the future of this metropolitan region;
- and to dedicate ourselves individually and together to living more freely and fully as the People of God sharing in his urban mission.

Crazy it might be: but how else are we to generate the spiritual energy and mobilise the commitment needed to overcome our institutional inertia? Rational argument has its uses but by itself manifestly lacks liberating force - Hilstan Watts' 1969 analysis and John de Gruchy's 1972 "The Church in the Cities" remain marginal to the thinking of most church leaders.

Get up and go

One of our city churches has a magnificent stained glass window behind the altar, showing St. Paul crouching bewildered on the Damascus Road. The words beneath it could well be God's word to us today:

"Get up and go into the city
and you will be told what to do."

Margaret Nash

Ecumenical Education Officer
South African Council of Churches

PREFACE:

At the course 'Christian Ministry at a Time of Crisis', convened by Diakonia in August 1976 one of the main suggestions made by the 150 ministers and church workers present related to the use of Church buildings and land.

The suggestion they made could be summarised as follows:

"Churches have very useful resources like buildings and land. Though some of the buildings have been designed in such a way that they cannot be used for a variety of purposes, many could be used for a whole range of activities that would be helpful at this time of crisis: places for domestic workers to meet, study centres for students, office accommodation for organisations promoting self-help schemes, multi-racial eating facilities, adult education tutorial centres, etc."

Developments since 1976:

Since August 1976, in the situations of unrest that have arisen across the country, Church halls in and close to townships have proved very useful as "refugee centres" and Church properties have played a dramatic role in housing squatters rendered homeless by State action. As the unemployment crisis worsens, Church properties and facilities are also becoming very useful venues for various forms of employment schemes, home industries, etc.

In order to promote such uses of Church buildings and land the Diakonia Council felt that it would be very useful to undertake a small survey of the existing Church facilities in the Greater Durban Area, and to make recommendations to the Churches on the basis of the survey findings.

Basic Aims of the Survey:

The following aims were agreed upon for the survey:

1. To obtain an accurate assessment of what facilities are already available.

2. To help the Churches become aware that their facilities could in some cases be put to more relevant uses.
3. To determine which Churches are closest to the Black townships and could be used to provide temporary accommodation for people in distress.
4. To encourage more ecumenical use of buildings and more jointly-owned churches.
5. To expose areas where there is already more than enough church development and those where there is insufficient so that, in future, development could take place on a more rational basis.
6. To encourage the Churches to re-order their priorities so that they come to regard the building of community facilities in the Black townships as of first importance.
7. To stress the need for Churches to divert some funds presently being used for building into the training and employment of community workers.

From the above it can be seen that it was hoped that the survey would have an educational side-effect e.g. that by asking ministers about the use of the church buildings for community development, the seed of an idea might be sown in some minds.

ACKNOWLEDGEMENTS:

Our sincere thanks and appreciation to all the clergy who participated in the survey. Also to Professors Hilstan Watts and Lawrence Schlemmer of Natal University for their invaluable guidance and assistance throughout the survey; to Dr. Robert Muir of the Education Department at the Pietermaritzburg branch of Natal University, and Dr. Margaret Nash, Ecumenical Educational Officer of the South African Council of Churches, who gave considerable assistance with editing.

The field work was undertaken by Ntokozo Made and Ray Maingard and we thank them sincerely for the enthusiastic way in which they carried out a difficult task. Also to Mrs. Ulla Bulteel who did the computer programming and to the staffs of the Centre for Applied Social Science and Diakonia who assisted in a variety of ways. The survey would not have been possible without a very generous grant from "Trocaire", the Irish agency for promoting overseas development. We extend very warm thanks to them.

Typing was done with great efficiency and competence by Hester Joseph and Pam Embleton.

Paddy Kearney

Co-Organiser

Diakonia

CHAPTER ONE

The Research Programme:

Churches included in the survey:

The following member Churches of Diakonia*were included in the survey:

- African Methodist Episcopal
- Church of the Province of South Africa
- Evangelical Lutheran Church of South Africa
- Methodist Church of South Africa
- Roman Catholic Church
- United Congregational Church

The Presbyterian Church of South Africa had observer status at the time the survey was undertaken and was therefore not included. This Church has however subsequently become the eighth member church of Diakonia.

Area Covered:

The area covered by the survey is the "Greater Durban Area" defined in the following way:

- ° north to Umhlanga Rocks
- ° south to Umlazi
- ° east to Merebank/Bluff
- ° west to Hillcrest

Terminology used in this Survey:

For the purpose of this survey parishes were classified as:

- ° predominantly African
- ° predominantly 'Coloured'
- ° predominantly Indian

* The African Presbyterian Church though a full member of Diakonia was not included in the survey as it does not yet have any church buildings in the Greater Durban Area.

2.

- ° predominantly White
- ° or multi-racial - if the different races were more or less equally represented:

The following definitions were adopted:

- ° church plant - refers to all buildings on any one site;
- ° church or place of worship - refers to the church building itself;
- ° denomination - refers to the Church as a body of people e.g. Methodist Church.

The Sample:

It was our intention to interview all Ministers and visit all Church plants of the member churches. For a variety of reasons it was not possible to achieve this aim. The total number of ministers and church plants of the member churches is indicated in Table One as well as the number who actually participated in the survey.

TABLE 1: Ministers and Church Plants Surveyed:

| Denomination | No. of Ministers | No. of plants controlled by each Minister | No. of ministers interviewed | No. of Church plants surveyed | Non-response % |
|----------------|------------------|---|------------------------------|-------------------------------|----------------|
| A.M.E. | 1 | 1 | 1 | 1 | 0,0 |
| Anglican | 29 | 30 | 27 | 28 | 6,9 |
| Lutheran | 8 | 8 | 8 | 8 | 0,0 |
| Methodist | 22 | 31 | 15 | 18 | 32,0 |
| Roman Catholic | 32 | 33 | 30 | 31 | 6,3 |
| Congregational | 12 | 16 | 9 | 12 | 25,0 |
| TOTAL: | 104 | 119 | 90 | 98 | 13,0 |

The total sample therefore consisted of 90 ministers and 98 plants controlled by them.

The interview schedule was drawn up after consultation with Professors H. Watts and L. Schlemmer. Interviewing in African townships was conducted by Ntokozo Made and in all other areas by Raymond Maingard. In addition they inspected each church plant noting the suitability of buildings and land for a variety of community uses.

The following Table indicates the racial breakdown of respondents.

TABLE 2: No. of respondents by race:

| Race | No. of ministers to be interviewed | No. of ministers actually interviewed | Non- response % |
|------------|---------------------------------------|--|-----------------------|
| African | 24 | 24 | 0,0 |
| 'Coloured' | 4 | 4 | 0,0 |
| Indian | 5 | 5 | 0,0 |
| White | 71 | 57 | 19,7 |
| TOTAL: | 104 | 90 | 13,0 |

All Black ministers agreed to be interviewed for the survey. The rather high non-response rate of 19,7% among white respondents includes the three ministers who refused to participate in the survey. Some ministers were unable to be interviewed and asked that a questionnaire be posted to them. Only a few of these posted questionnaires were completed and returned.

The higher response from Black ministers may be viewed as an indication of the great need for facilities in the Black community, and also of a greater openness to Diakonia which is perhaps less likely to be viewed as a "dangerous" organisation by Black clergy.

4.

Respondents were generally interested in the survey although many were guarded and some perhaps rather suspicious once it was mentioned that DIAKONIA was involved.

This survey provided Diakonia's closest contact with individual ministers on a very large scale, a total of 90 ministers being interviewed for at least half-an-hour. Positive and negative feedback was referred to the co-organiser who supervised the project by the interviewers, and in some cases further interviews were arranged between particular ministers and one of the Diakonia co-organisers.

Index System:

Having recorded what facilities were existing at the churches covered, an index card was prepared for each. These cards hold data on existing facilities and potential crisis accommodation at each church.

This system makes it much easier to know about:

1. suitable conference venues;
2. suitable venues for courses, meetings, etc;
3. suitability and/or practicality of use for employment projects;
4. suitability and/or possibility of crisis accommodation.

This data will not be published but will be available at the Diakonia offices on request.

In addition, an up-to-date directory of street and postal addresses, and telephone numbers of all ministers of member churches was drawn up and copies made for each member of Diakonia's staff.

CHAPTER TWO:EXTENT OF FACILITIES:

Before dealing with the uses to which Church buildings are being put, it is necessary to detail the extent of facilities presently available.

Church buildings and places of worship:

A total of 98 church plants were surveyed. All of these possessed a church or place of worship. There were no cases where the plant consisted solely of a hall in which worship and other activities take place. However, in some cases the church building is also used as a hall. Such buildings are referred to as 'multi-purpose.' Many church buildings, having been designed solely for worship are very inflexible and render diverse activities impractical. e.g. There are 39 church buildings with fixed seating and they cannot easily be used for other activities.

Halls:

Of the 98 plants surveyed, 23 have no hall. Tables 3 (i) and (ii) indicate the distribution of facilities in addition to the church or worship space in the 98 plants surveyed.

TABLE 3(i): Facilities by Racial Composition of Parish/Congregation

| RACE | Church only | Church + hall only | Hall + 1-3 rooms | Hall + 4-5 rooms | Hall + 6-7 rooms | Hall + 7+ rooms | TOTAL |
|--------------|----------------|--------------------------|---------------------------|---------------------------|---------------------------|--------------------------|-------|
| African | 11 | 5 | 9 | 2 | 0 | 0 | 27 |
| 'Coloured' | 6 | 1 | 1 | 1 | 0 | 0 | 9 |
| Indian | 2 | 5 | 4 | 1 | 0 | 0 | 12 |
| White | 3 | 8 | 15 | 11 | 6 | 3 | 46 |
| Multi-racial | 0 | 1 | 2 | 0 | 0 | 1 | 4 |
| TOTAL: | 22 | 20 | 31 | 15 | 6 | 4 | 98 |

TABLE 3(ii): Distribution of Facilities by Denomination of Parish/
Congregation

| RACE | Church only | Church + hall only | Hall + 1-3 rooms | Hall + 4-5 rooms | Hall + 6-7 rooms | Hall + 7+ rooms | TOTAL |
|-----------|----------------|-----------------------------|---------------------------|---------------------------|---------------------------|--------------------------|-------|
| A.M.E. | 1 | - | - | - | - | - | 1 |
| Anglican | 7 | 4 | 7 | 8 | 2 | 0 | 28 |
| Lutheran | 1 | 4 | 3 | 0 | 0 | 0 | 8 |
| Methodist | 6 | 1 | 6 | 2 | 2 | 2 | 19 |
| Catholic | 6 | 9 | 10 | 4 | 1 | 1 | 31 |
| Congreg. | 2 | 2 | 5 | 1 | 1 | 1 | 12 |
| TOTAL: | 23 | 20 | 31 | 15 | 6 | 4 | 99 |

From the above Tables, it appears that white parishes/congregations, of which only 3 have no hall and the majority a number of rooms in addition to the hall, are well supplied with facilities. This contrasts with black parishes, 18 of which have no hall, and none plants with an additional 6 rooms or more.

CHAPTER THREE:USAGE OF BUILDINGS AND LAND:

In this chapter we deal with the extent to which church buildings and land are being used. The various activities undertaken by the Churches are detailed as are the respondents' attitudes to the possibility of certain activities taking place in the buildings and on the land owned by the church.

A. BUILDINGSChurch/place of worship:

The table below details the extent to which Churches use their place of worship for purposes other than worship.

TABLE 4: PRESENT USES OF CHURCH FOR PURPOSES IN ADDITION TO WORSHIP:

| Type of Activity | Church plants whose church is used for purposes in addition to worship |
|--|--|
| 1. Meetings | 16 |
| 2. Social Activities (e.g. film shows, drama) | 10 |
| 3. Youth Activities | 10 |
| 4. Community Development Activities e.g. crafts, adult education | 7 |
| Total number of Church plants surveyed: | 98 |

The remaining 43 used their church buildings most frequently for meetings. Approximately 16% of all church plants surveyed, used the church in this way.

However, very low percentages were returned for the other activities, with community development activities being the lowest.

Thus it seems that Church buildings are not extensively used for purposes other than worship. The reasons for this appear to be:

- the church building is viewed as sacrosanct;
- there are ample other facilities and therefore no need to use the church for purposes other than worship;
- architecture/design of the church and its furnishings make activities other than worship either totally impractical or at least very awkward;
- the congregation may object to use of the church in certain ways.

Table 5 below indicates racial distribution of churches used for purposes other than worship.

TABLE 5: Extent of Present Church Usage for Purposes in addition to Worship:

| Race | No. of plants | % of congregations of this race with no hall who use church for purposes additional to worship |
|--------------|---------------|--|
| African | 17 | 75% |
| 'Coloured' | 5 | 67% |
| Indian | 6 | 67% |
| White | 13 | 0% |
| Multi-racial | 2 | 60% |
| TOTAL: | 43 | |

It is apparent that Blacks use church buildings for varied purposes far more than whites. As 20 of the Black parishes surveyed did not have hall facilities (compared with only 3 of the white parishes), it follows that they do not have any alternative.

None of the White parishes/congregations without a hall uses the church for activities not directly related to worship. This may be due to a different attitude towards the sacredness of the church buildings or simply that many other community facilities are available in white areas, making use of the church unnecessary.

ATTITUDE OF CLERGY TO USE OF CHURCH FOR PROPOSED FUTURE CERTAIN ACTIVITIES:

We asked respondents how they felt about the following being accommodated in the church building itself: crèche, craft work, adult education, quiet places for students to work, meetings and discussions.

Table 6 indicates the number of respondents who favoured using the Church for these activities:

TABLE 6: No. of respondents favouring proposed future activities, in addition to worship, in church itself

| Type of Activity | No. in favour |
|--------------------------|---------------|
| Crèche | 31 |
| Craft work | 51 |
| Adult education | 71 |
| Study areas | 70 |
| Meetings and discussions | 73 |
| No. surveyed - | 90 |

The above information is tabulated further by denomination and race in Table 7 (i) and 7 (ii).

TABLE 7(i): Number of Respondents in favour of Various Activities, in Addition to Worship, taking place in Church itself: (tabulated by denomination)

| Denomination | Crèche | Craft Work | Adult Educ. | Study Areas | Meetings |
|----------------|-----------|------------|-------------|-------------|-----------|
| A.M.E. | 1 | 1 | 1 | 1 | 1 |
| Anglican | 12 | 17 | 22 | 20 | 22 |
| Lutheran | 1 | 5 | 5 | 6 | 5 |
| Methodist | 7 | 11 | 15 | 15 | 15 |
| Catholic | 6 | 11 | 18 | 17 | 19 |
| Congregational | 4 | 5 | 10 | 10 | 10 |
| TOTAL: | 31 | 50 | 71 | 69 | 72 |

Total No. of Ministers surveyed 90

TABLE 7(ii): Number of respondents in favour of various activities in addition to Worship in Church itself, tabulated by race

| Racial Group | Crèche | Craft Work | Adult Educ. | Study Areas | Meetings |
|---------------|-----------|------------|-------------|-------------|-----------|
| African | 10 | 18 | 22 | 23 | 23 |
| 'Coloured' | 3 | 5 | 9 | 9 | 9 |
| Indian | 5 | 6 | 8 | 8 | 8 |
| White | 13 | 21 | 30 | 27 | 30 |
| Multi-racial | 0 | 0 | 2 | 2 | 2 |
| TOTAL: | 31 | 50 | 71 | 69 | 72 |

Total No. of Ministers surveyed - 90

From these tables it may be noted that very few respondents were in favour of a crèche or craft work in the church itself. It was felt that

these activities require a certain amount of space and supervision and make it difficult to maintain the neatness and order most people expect in a church.

Use of halls

Respondents were asked which of the following activities are at present taking place in the hall: adult education; social activities; religious activities; youth activities; other e.g. yoga, dancing, karate.

Table 8 below indicates the number of church plants whose halls are presently used for such activities.

TABLE 8: Present use of halls tabulated by activity and race of parish:

| Race | Total Surveyed | Adult Educ. | Social Activity | Religious Activity | Youth Activity | Other |
|------------------|-------------------|----------------|--------------------|-----------------------|-------------------|-------|
| African | 27 | 5 | 12 | 14 | 14 | 9 |
| 'Coloured' | 9 | 1 | 3 | 3 | 3 | 3 |
| Indian | 12 | 4 | 10 | 9 | 10 | 6 |
| White | 46 | 28 | 43 | 42 | 39 | 37 |
| Multi- Racial | 4 | 2 | 4 | 4 | 4 | 4 |
| TOTAL: | 98 | 40 | 72 | 72 | 70 | 59 |

Note: 23 plants have no hall.

Considering the demand for adult education in the Black community, it is surprising that only 10 out of 48 Black parishes and only 5 out of the 27 African parishes use their facilities for such a purpose.

TABLE 9: Present use of halls tabulated by activity and by denomination:

| Denomination | Total | Adult Educ. | Social Activity | Religious Activity | Youth Activity | Other |
|--------------|-------|-------------|-----------------|--------------------|----------------|-------|
| A.M.E. | 1 | - | - | - | - | - |
| Anglican | 28 | 14 | 21 | 20 | 21 | 17 |
| Lutheran | 8 | 5 | 6 | 7 | 7 | 5 |
| Methodist | 18 | 8 | 13 | 13 | 13 | 9 |
| Catholic | 31 | 13 | 22 | 24 | 23 | 20 |
| Congreg. | 12 | 0 | 10 | 8 | 6 | 8 |
| TOTAL: | 98 | 40 | 72 | 72 | 70 | 59 |

A comparison between the number of ministers who were in favour of using the Church for purposes additional to worship (Table 6) with the number who actually used the Church for such purposes (Table 4) indicates a discrepancy which might suggest that for many this was simply an academic exercise.

Attitude of Respondents to use of Hall for Proposed Future Activities:

As in the questions dealing with church usage, respondents were asked their attitude towards proposed future activities taking place in the hall, namely: crèche, craft work, adult education, study areas, meetings, library facilities, carpentry.

TABLE 10: overleaf /

TABLE 10: No. of respondents in favour of proposed future activities in hall:

| Activity | No. of respondents in favour |
|-----------------------------|------------------------------|
| 1. Creche | 48 |
| 2. Craft work | 68 |
| 3. Adult education | 73 |
| 4. Study Areas | 70 |
| 5. Meetings and Discussions | 72 |
| 6. Library facilities | 63 |
| 7. Carpentry | 32 |
| TOTAL NO. SURVEYED: | 90 |

Bearing in mind that 23 plants have no hall facilities, nearly 100% of respondents favoured activities 2 to 5. The unpopularity of the others might be because they were seen as impractical. Respondents did not favour activities that restrict the flexible usage of buildings. Activities such as a crèche and carpentry are seen as restrictive, noisy, disorderly and requiring a lot of space. Libraries are also seen as restrictive in that people would be unable to make use of them whilst other activities are in progress. Perhaps church plants situated near one another could be used in complementary ways, e.g. one accommodating a crèche or workshop, another housing a library-cum-study area.

In Table 11 this information is presented by denomination and race of congregation/parish.

TABLE 11(i): No. of respondents in favour of proposed future activities in hall, tabulated by denomination

| Denomination | Halls Avail-able | Activity | | | | | |
|--------------|------------------|----------|------------|-------------|-------------|----------|---------------------------------|
| | | Crèche | Craft Work | Adult Educ. | Study Areas | Meetings | Library Facilities Carpentry |
| A.M.E. | 0 | - | - | - | - | - | - |
| Anglican | 21 | 17 | 20 | 21 | 21 | 21 | 20 |
| Lutheran | 7 | 4 | 7 | 7 | 7 | 7 | 6 |
| Methodist | 12 | 10 | 13 | 13 | 13 | 13 | 13 |
| Catholic | 25 | 12 | 20 | 23 | 20 | 22 | 15 |
| Congreg. | 10 | 5 | 8 | 9 | 9 | 9 | 9 |
| TOTAL: | 75 | 48 | 68 | 73 | 70 | 72 | 63 |
| | | | | | | | 32 |

TABLE 11(ii): No. of respondents in favour of proposed future activities in hall, tabulated by race of parish/congregation

| Race | Halls Avail-able | Activity | | | | | |
|--------------|------------------|----------|------------|-------------|-------------|----------|---------------------------------|
| | | Crèche | Craft Work | Adult Educ. | Study Areas | Meetings | Library Facilities Carpentry |
| African | 15 | 9 | 14 | 15 | 15 | 15 | 11 |
| Coloured | 3 | 3 | 3 | 3 | 3 | 3 | 3 |
| Indian | 10 | 9 | 8 | 10 | 10 | 10 | 7 |
| White | 43 | 24 | 39 | 41 | 39 | 41 | 38 |
| Multi-racial | 4 | 3 | 4 | 4 | 3 | 3 | 4 |
| TOTAL: | 75 | 48 | 68 | 73 | 70 | 72 | 63 |
| | | | | | | | 32 |

There was a more favourable attitude towards craft work than towards a crèche and 73 respondents declared themselves in favour of adult education though only 53 offer it.

Attitude towards use of Church Buildings for various Community Activities:

In this section we look in greater detail at the attitude of respondents towards various community activities taking place in Church buildings.

As might be expected, the ministers interviewed most favour activities such as meetings and discussions that have traditionally taken place on Church property, and least favour activities associated with community development which are seen as causing considerable disruption e.g. workshops, creches, etc. In discussing this question with the interviewers, respondents frequently mentioned such factors as the unsuitability of Church design for new activities of this kind. Many also were of the opinion that these activities would reduce the flexibility and availability of their buildings.

Concern was expressed about the cost of maintaining buildings in good condition. For many, the Hall contributes substantially towards the parish income through hiring charges. A crèche, or workshop which dominates the space would restrict its use for other purposes and cause financial loss. Rather than allow their Hall to be used for such a purpose, many ministers or church councils would favour offering it to an organisation not necessarily connected with the Church for such activities as dancing, yoga, or karate.

Further reasons for ministers' reluctance to allow their facilities to be used for these activities are listed below:

1. Creche

Respondents were more favourable to a crèche in the hall (63%) than in the church (31%). Reasons given were:

- that the congregation would object to such use of the church;

- that the Parish/Church Council would need to be consulted;
- that the devotional atmosphere would be lost;
- that such an activity restricts use for other purposes;
- that the buildings have not been designed for the purpose;
- that the church would be dirtied and cleaning might be a problem;
- that there is no storage space for the equipment required for a crèche.

2. Craft Projects

Craft work received a favourable response from clergy, 90% being in favour of such an activity in the hall, and 51% being in favour of using the church itself for this purpose.

Respondents ministering in white parishes recorded a 91% favourable response to craft work in the hall and those in black parishes 89%.

Despite this more favourable attitude towards craft work than to a crèche (20% more favourable to craft work in the church, and 27% in the hall), they generally indicated concern about maintenance costs and lack of storage space.

3. Adult Education

Of our respondents 71% were amenable to adult education in the church and 96% in the Hall. Church buildings, especially Halls, are generally much better adapted to such projects than they are to either crèches or craft projects. Though a few respondents were concerned about control and supervision of such projects, the majority favoured them provided normal church activities are not disturbed. (Some felt that the need was already being well catered for by others.)

4. Study Areas

Some church buildings could easily be used as study areas for students who live in crowded conditions, or far from libraries, or are prohibited from using the Municipal Library. When asked

their attitude towards using church buildings for this purpose, 70% were in favour of the church building being used for the purpose, and 92% the Hall.

Reservations were expressed about whether this activity would restrict the flexible usage of buildings.

5. Discussions

This has been the most traditional usage of church buildings and so it is not surprising that respondents viewed this activity very favourably, 73% being in favour of using the church building itself for such discussions, and 95% the hall.

6. Libraries

Respondents were only asked about the possibility of having a library in the hall and not in the church itself. 83% favoured the idea, though many pointed out that they did not attach great significance to such a usage. "We have tried several times and failed," said one, while another said, "No-one uses it." A third was willing, "provided the parish does not have to control it." Others pointed out that a library has certain in-built disadvantages, such as the need for silence in a building which has to be used for a great variety of purposes.

7. Carpentry

Only 42% of the respondents were in favour of using the hall for carpentry workshops. Those opposed said the idea is "impractical - floor is Marley tiled" or "impractical - the area is carpeted"; "takes too much space", "we don't have the necessary storage space." Despite such difficulties, as will be seen in Appendix A one church has a workshop in the vestry, until the Parish Priest can obtain sufficient funds to buy a prefab specially for this purpose.

B. LAND

Churches in the Greater Durban Area possess many plots of 'open' 1)

land. Although a number of these are used for parking, many are vacant plots earmarked for future development. In the interim the land may have become overgrown and unsightly and no direct revenue is derived from it.

This section deals with the amount of land available, the way this land is used, opinions of the clergy on food gardens and erection of prefabricated buildings.

TABLE 12: Number of Church Plants with Vacant Additional Land

| | |
|--------------------|----------|
| No additional land | 54 |
| Up to 1 acre | 39 |
| 1 acre and over | <u>5</u> |
| | 98 |

These figures are tabulated by race of parish/congregation.

TABLE 13: Amount of additional land tabulated by race of congregation/parish:

| Race of Congregation | Total Surveyed | No. of Plants with: | |
|----------------------|----------------|------------------------------|-----------------------------|
| | | Up to 1 acre additional land | Over 1 acre additional land |
| African | 27 | 10 | 2 |
| 'Coloured' | 9 | 4 | 1 |
| Indian | 12 | 8 | 1 |
| White | 46 | 17 | 1 |
| Multi-racial | 4 | 0 | 0 |
| TOTAL: | 98 | 39 | 5 |

TABLE 13(ii): Amount of additional land tabulated by denomination:

| Denomination | Total Surveyed | No. of Plants with | |
|----------------|----------------|------------------------------|-----------------------------|
| | | Up to 1 acre additional land | over 1 acre additional land |
| A.M.E. | 1 | 0 | 0 |
| Anglican | 28 | 11 | 3 |
| Lutheran | 8 | 3 | 1 |
| Methodist | 18 | 8 | 2 |
| Catholic | 31 | 10 | 2 |
| Congregational | 12 | 5 | 0 |
| TOTAL: | 98 | 37 | 8 |

It is clear from Table 13(i) that there is more vacant land available in Black areas than in White. This is fortunate because the greatest need for such projects as food gardens and prefabs where community activities can be held, is obviously in Black areas.

In the light of the above, we asked respondents: "Would you or would you not favour a prefabricated building/s being erected on your property? These buildings could then be used to enable your congregation to be involved in community projects such as a workshop, crafts centre, or crèche."

The distribution of replies was as follows:

TABLE 14(i): No. of respondents in favour of a pre-fab being erected on their land, tabulated by denomination:

| Denomination | No. of respondents with additional land | No. of those respondents willing to use this additional land for a pre-fab. |
|----------------|---|---|
| A.M.E. | - | - |
| Anglican | 14 | 12 |
| Lutheran | 4 | 3 |
| Methodist | 9 | 9 |
| Catholic | 12 | 12 |
| Congregational | 5 | 5 |
| TOTAL: | 44 | 41 |

It can be seen from this Table that only 12 out of the 44 respondents who had additional land were not in favour of its being used for pre-fabs.

TABLE 14(ii): No. of respondents in favour of a pre-fab being erected on their land, tabulated by race of congregation/parish

| Race | No. of respondents with additional land | No. of these respondents willing to use this additional land for a pre-fab. |
|--------------|---|---|
| African | 12 | 12 |
| 'Coloured' | 5 | 4 |
| Indian | 9 | 3 |
| White | 18 | 18 |
| Multi-racial | 0 | 0 |
| TOTAL: | 44 | 37 |

A stumbling block for many respondents, especially those in urban and suburban areas, was that maximum use had already been made of available land for the erection of buildings, and further development would, in terms of the by-laws, be illegal. Furthermore, by-laws require the provision of a number of parking spaces in proportion to the seating capacity of the Church.

In their reply to this question, a few respondents seemed to fear that an alien group or organisation would assume control of the building, whilst others did not feel in a position to comment before approaching their parish council. There were those who saw no need for such a facility, having ample resources already. By contrast a few respondents from Black congregations made requests from Diakonia for financial aid so that pre-fabricated buildings could be erected on their land for use by the church and the community, and further requests have been received since the completion of the survey.

Use of vacant land for food gardens

A further question related to the usage of land: "Would you or would you not favour your land being cultivated by unemployed people for raising vegetables?" The following tables indicate the numbers in favour of this proposal:

TABLE 15: No. of respondents in favour of food gardens tabulated by denomination and by race

| Denomination | No. of respondents with additional land | No. of respondents in favour | Race | No. of respondents with additional land | No. of respondents in favour |
|--------------|---|------------------------------|--------------|---|------------------------------|
| A.M.E. | | - | African | 12 | 6 |
| Anglican | 14 | 10 | Col. | 5 | 5 |
| Lutheran | 4 | 2 | Indian | 9 | 6 |
| Meth. | 9 | 6 | White | 18 | 10 |
| Cath. | 12 | 8 | Multi-racial | - | - |
| Cong. | 5 | 1 | | | |
| TOTAL: | 44 | 27 | TOTAL: | 44 | 27 |

As with pre-fabs, respondents did not favour a food garden scheme. In many instances, land that could be used is available only for parking. A few respondents feared that theft would be a problem and security measures would be required. This would create additional costs. One minister said he had set up a food garden scheme and was extremely disappointed with the result. "Everything was provided for them (the unemployed) - implements, seeds, fertilizer; we even had the services of an agricultural adviser but the response was poor. It seems that they (the unemployed) would rather collect groceries from the Church than grow their own," he said. However in contrast to this, a thriving, well-supported food garden project is currently operating on church property in Sydenham under the auspices of the Sydenham Unemployment Project. It is interesting to note that the existence of the land first became known through this survey. Father Jack Jewell of St. John's Anglican Church allowed the project to use land behind the church. The initial work force consisted of 5 men, but community workers expect more to join as the news of the project spreads. The latter scheme has pro-

bably been more successful because of the way the community was approached and involved from the beginning.

There are approximately 25 acres (very rough estimate) of usable land belonging to churches in the Greater Durban Area, which, with organisation, coordination and the correct community development approach, could be used to alleviate the current unemployment crisis or at least prevent people from becoming totally dependent on handouts.

CHAPTER FOUR:

USAGE OF CHURCH FACILITIES IN A CRISIS SITUATION:

Brief History:

Since August 1976, church halls have proved very useful as 'refugee centres' in situations of turmoil. For example, Church halls were used to accommodate homeless people during the 'Tin Town' floods of March 1976; at St. Clement's Catholic Church, Clermont, 25 tents were pitched to accommodate about 300 people left homeless by the demolition of their shacks in August 1977; churches in Cape Town played an active part in 1977 in providing temporary accommodation to squatters from Modderdam and Werkgenot whose homes had been flattened by bulldozers. Authority was given by Cardinal McCann for all church buildings to be made available to those who were homeless. The result was that many people were accommodated even in churches.

The question asked of respondents was: "Would you or would you not favour the church or place of worship being used in such a crisis situation to: (a) provide temporary shelter; (b) provide a temporary medical centre?" A similar question was put to respondents regarding the use of the hall.

In addition to the two-part question, respondents were requested to rate their opinions on a continuum on specific issues related to usage of facilities in times of crisis:

- would respondents be in favour of such usage?
- how practical would it be to use the church for such a purpose?
- would it be in keeping with God's plan to use facilities in this way?

The following tables illustrate the response to the above:

TABLE 16 (i): Attitude of respondents towards use of Church for crisis accommodation

| | |
|---|----|
| No. surveyed | 90 |
| No. willing | 83 |
| No. who regarded such use as practical | 60 |
| No. who regarded such use as in keeping with God's plan | 90 |

TABLE 16 (ii): Attitude of respondents towards use of hall for crisis accommodation

| | |
|---|----|
| No. surveyed | 90 |
| No. willing | 74 |
| No. who regarded such use as practical | 60 |
| No. who regarded such use as in keeping with God's plan | 75 |

N.B. 23 church plants have no hall

Table 17 presents this information by racial group and denomination.

Whites were more amenable to the church being used than the majority of Black respondents, while the reverse was true of the hall. It seems that these figures might not hold true for all crisis situations. The definition of a crisis varies from one individual to another: i.e. there are those who do not regard the demolition of squatter homes by the State as of crisis proportions and those who do. There are congregations and ministers who would not provide accommodation or shelter for such 'refugees'.

As with previous attitudes to activities in the church and hall, respondents felt that the use of the hall would be more practical as the design of many churches is restrictive and makes diverse activities impractical. Respondents were generally of the opinion that it would be 'in keeping with God's plan' to use all facilities in a crisis.

Apart from the issue of practicality, ministers were afraid that their congregation/s might object to such activities and they were therefore hesitant to agree to this. Others were concerned that worship activities would be disturbed.

TABLE 17: Respondents' attitude to use of church in a crisis, tabulated by race and denomination of parish/congregation:

| Race | No. Surveyed | No. willing | No. who regarded such use as practical | No. who regarded such usage as in keeping with God's plan |
|--------------|--------------|-------------|--|---|
| African | 27 | 22 | 20 | 24 |
| "Coloured" | 9 | 9 | 6 | 9 |
| Indian | 12 | 9 | 10 | 12 |
| White | 46 | 41 | 32 | 44 |
| Multi-racial | 4 | 2 | 2 | 2 |
| TOTAL: | 98 | 83 | 70 | 91 |

TABLE 17: Respondents' attitude to use of church in a crisis,
cont. tabulated by race and denomination of parish/congregation:

| Denomination | No. Sur- veyed | No. willing | No. who re- garded such use as practical | No who re- garded such usage as in keeping with God's plan |
|----------------|-------------------|-------------|---|--|
| A.M.E. | 1 | 1 | 1 | 1 |
| Anglican | 28 | 23 | 17 | 25 |
| Lutheran | 8 | 7 | 7 | 8 |
| Methodist | 18 | 18 | 16 | 19 |
| Catholic | 31 | 22 | 18 | 27 |
| Congregational | 12 | 12 | 11 | 11 |
| TOTAL: | 98 | 83 | 70 | 91 |

TABLE 18: Respondents' attitude to use of hall in a crisis,
tabulated by race and denomination of parish/congregation:

| Race | No. Sur- veyed | No. willing | No. who re- garded such use as practical | No. who re- garded such usage as in keeping with God's plan |
|--------------|-------------------|-------------|---|---|
| African | 27 | 16 | 14 | 16 |
| "Coloured" | 9 | 3 | 2 | 3 |
| Indian | 12 | 9 | 10 | 10 |
| White | 46 | 42 | 36 | 42 |
| Multi-racial | 4 | 4 | 4 | 4 |
| TOTAL: | 98 | 74 | 66 | 75 |

Denomination

| | | | | |
|----------------|----|----|----|----|
| A.M.E. | 1 | - | - | - |
| Anglican | 28 | 21 | 18 | 21 |
| Lutheran | 8 | 7 | 7 | 7 |
| Methodist | 18 | 13 | 13 | 13 |
| Catholic | 31 | 23 | 20 | 24 |
| Congregational | 12 | 10 | 8 | 10 |
| TOTAL: | 98 | 74 | 66 | 75 |

CHAPTER FIVE:ECUMENICAL SHARING OF FACILITIES:

In this chapter, we deal with the extent to which the various denominations share their facilities.

TABLE 19 (i): Number of parishes/congregations who share their church building on a regular basis, tabulated by denomination

| Denomination | No. of congregations who share their church building with other denominations |
|----------------|---|
| A.M.E. | 1 |
| Anglican | 5 |
| Lutheran | 5 |
| Methodist | 2 |
| Catholic | 0 |
| Congregational | 2 |
| TOTAL: | 15 |

TABLE 19 (ii): Number of congregations whose hall is shared with other denominations

| Denomination | No. who share hall with other denominations |
|----------------|---|
| A.M.E. | - |
| Anglican | 4 |
| Lutheran | 5 |
| Methodist | 2 |
| Catholic | 2 |
| Congregational | 1 |
| TOTAL: | 14 |

Note: 23 plants have no hall

In all cases where churches were being shared with other denominations, the sharing was for purposes of worship. Of the 15 churches shared in this way, 6 were owned by African congregations, 5 by Indian congregations and 4 by White.

Of the 14 halls shared, 5 were owned by African congregations, 5 by Indian congregations and 4 by White.

TABLE 20 (i): Percentage of congregations sharing church buildings,
 tabulated by race

| Race | % of congregations sharing church buildings, tabulated by race |
|---------|---|
| African | 21% |
| Indian | 42% |
| White | 9% |

TABLE 20 (ii): Percentage of congregations sharing halls,
 tabulated by race

| Race | % of race sharing hall |
|---------|------------------------|
| African | 18% |
| Indian | 42% |
| White | 9% |

If one compares the percentage for the various races, it is clear that very little ecumenical usage of buildings is taking place amongst White congregations, a little more amongst African congregations, while nearly 1 in 2 Indian congregations is involved in such sharing.

The halls are used for a variety of activities, as shown in Table 22.

TABLE 21: Purposes for which halls are shared

| Activity | No. of halls used for these activities |
|------------------------------------|--|
| Meetings | 3 |
| Social Activities | 3 |
| Worship | 3 |
| Bible Classes | 2 |
| Wedding receptions | 2 |
| Sunday school and Youth Activities | 1 |
| TOTAL: | 14 |

As is evident, few parishes share their facilities with others.

If the above holds true, is the disparity due to the undeniable fact that Blacks are more in need of facilities than Whites? Or is it that Blacks are more amenable to sharing their facilities with other denominations?

CHAPTER SIX:AVAILABILITY OF FACILITIES:

Many church plants are used by secular bodies and in some cases by other denominations.

In the light of this we asked respondents:

"Are your facilities open to:

- (a) all Church organisations, regardless of colour or denomination?
- (b) all secular bodies, regardless of colour?"

The following table illustrates the response:

TABLE 22: No. of plants which are open to (a) non-parochial religious organisations; (b) secular bodies, tabulated (i) by race, (ii) by denomination

| (i) Race | No. of plants open to religious organisations | No. of plants open to secular bodies |
|--------------|---|--------------------------------------|
| African | 24 | 25 |
| "Coloured" | 9 | 9 |
| Indian | 9 | 9 |
| White | 39 | 35 |
| Multi-racial | 2 | 2 |
| TOTAL: | 83 | 80 |

TABLE 22: (Cont.)

| (ii) by denomination | No. of plants open to religious organisations | No. of plants open to secular bodies |
|----------------------|---|--------------------------------------|
| A.M.E. | 1 | 1 |
| Anglican | 26 | 26 |
| Lutheran | 4 | 4 |
| Methodist | 15 | 12 |
| Catholic | 27 | 27 |
| Congregational | 10 | 10 |
| TOTAL: | 83 | 80 |

A favourable response was received from all races with no great disparity between any.

A few respondents were reluctant to agree to 'all religious organisations' and 'all secular bodies' using their facilities without stipulating certain conditions. A few of these were:

- ° no party-political gatherings
- ° no bodies/organisations whose teaching conflicts with Christian doctrine
- ° facilities would only be made available for particular occasions and not on a permanent basis
- ° established parochial activities should not be hindered in any way.

Cost appeared to be an important factor. Many churches hire their facilities to bodies which pay only a token rental. This is especially true where facilities are shared with other denominations. For example, one congregation which shares the facilities of another denomination pays only R10 - R15 a month. This would hardly cover the cost of electricity and maintenance. If the idea of sharing facilities in order to save finances is to become well established, much more realistic arrangements will have to be considered.

CHAPTER SEVEN:PROPOSED FUTURE ACTIVITIES:

This chapter deals with activities which congregations intend implementing and those which respondents would like. In addition we discuss buildings which are scheduled to be erected in the near future.

Below is a list which gives the number of congregations who intend establishing one of the following activities in their halls in the near future:

| | | |
|---------------------------------------|-----|---|
| Centre of Concern | ... | 4 |
| Play centre/creche/pre-primary school | ... | 1 |
| Old age activities - (Sunshine Club) | ... | 3 |
| Youth activities | ... | 2 |
| Unemployment projects (workshop) | ... | 6 |
| Alcoholics' Anonymous | ... | 7 |
| Community activities | ... | 8 |
| Adult Education (Literacy) | ... | 5 |
| Food Gardens | ... | 9 |

This list, which is presented by race and denomination in Table 23 (i) and (ii) is encouraging because it indicates that an ever-increasing number of ministers and congregations are becoming aware of the need to make their facilities available to the community, and also of the need for the church to be involved in community development.

TABLE 23: No. of parishes which intend establishing new activities in the near future:

(i) By race

| RACE | NEW ACTIVITY | | | | | | | | | |
|--------------|-------------------|-------------|---------|-------|-----------------------|----------------------|----------------------|-------------|--------------|------|
| | Centre of Concern | Play Centre | Old Age | Youth | Unemployment Projects | Alcoholics Anonymous | Community Activities | Adult Educ. | Food Gardens | None |
| African | - | 1 | - | - | - | - | 3 | 1 | 1 | 21 |
| "Coloured" | - | 0 | - | - | 2 | - | 0 | - | - | 7 |
| Indian | - | 1 | - | 1 | 3 | 1 | 0 | - | - | 6 |
| White | 2 | 6 | 4 | - | - | 1 | 1 | - | - | 32 |
| Multi-racial | 2 | 0 | - | - | - | - | 0 | - | - | 2 |
| TOTAL | 4 | 8 | 4 | 1 | 5 | 2 | 4 | 1 | 1 | 68 |

(ii) By denomination

DENOMINATION

| | | | | | | | | | | |
|----------------|---|---|---|---|---|---|---|---|---|----|
| A.M.E. | - | - | - | - | - | - | - | - | - | - |
| Anglican | 1 | 6 | 0 | 0 | 2 | 1 | 0 | 0 | 1 | 17 |
| Lutheran | 0 | 1 | - | - | 1 | 1 | 1 | - | 0 | 4 |
| Methodist | 1 | 1 | 1 | - | - | - | 1 | - | - | 15 |
| Catholic | 2 | 0 | 1 | 1 | 2 | - | 2 | 1 | - | 22 |
| Congregational | 0 | 0 | 2 | - | - | - | - | - | - | 10 |
| TOTAL | 4 | 8 | 4 | 1 | 5 | 2 | 4 | 1 | 1 | 68 |

Apart from the existing 19 Centres of Concern, and two which are planned for the future, White parishes seem to be most in favour of activities for pre-school children or for retired people. The five parishes which propose to establish unemployment projects are either "Coloured" or Indian. However, after the completion of the fieldwork, the Minister and Council of Musgrave Road Methodist Church gave permission for their carpentry workshop to be used by unemployed carpenters from Black townships, and another Methodist minister offered to train carpenters in his own workshop.

With these few exceptions, there seems to be a lack of awareness in many congregations, not only White ones, of the major problems facing the community. A possible reason why White congregations favour the use of their facilities for pre-school activities and elderly people is that they are not really in contact with the desperate needs of the Black community. The majority of congregations seem to be too oriented towards the needs of their own congregation, defined in a fairly narrow sense. Agencies like Diakonia need to intensify their efforts to create awareness of how the churches can be involved in solving community problems.

New Buildings

Few new church plants are scheduled to be erected within the next three years, which appears to reflect the generally slack economic situation.

The Evangelical Lutheran Church intends building a church and other buildings at Wentworth. The design of the new plant is to follow much the same lines as St. John's Lutheran Church in Reservoir Hills, a recently built church which could be regarded as in keeping with the needs of the church today.

St. John's Lutheran Church

In the opinion of the researchers the above church provides a very good example of design well adapted to the needs of the church today.

On page 8 we referred to the various difficulties which the churches experience in using their buildings for such activities as crèches, craft work e.g. use of the church for purposes other than worship detracts from the devotional atmosphere; it is impractical to use the church because it wasn't designed for purposes other than worship.

The design of St. John's seems to take account of these problems. There is a small chapel which is used solely for worship and its devotional atmosphere is thus retained. The chapel is large enough to accommodate weekday worshippers. On major festivals such as Easter and Christmas, the Hall, which is at right angles to the Church, may be used to take the overflow congregation. Sliding doors separate the hall from the Church. This flexibility makes it possible for congregations of different sizes to be accommodated, and also for the plant to be used for a great variety of purposes.

St. John's Roman Catholic Church in Chatsworth, which is at present being constructed, is another good example of multipurpose design.

CHAPTER EIGHT:

R E C O M M E N D A T I O N S:

SECTION A

Relating to more flexible usage of buildings

Need for more flexible attitude:

Very many churches are used exclusively for worship which means only for a few hours in each week.

At a time when there is a grave shortage of facilities for Black people, the Churches should adopt a far more flexible approach to the use of their premises for a wide variety of purposes. Church design can of course play a vital role in achieving this for new churches. Furnishings that can easily be moved are also very important: far too many churches are still being equipped with long immovable benches which greatly restrict the range of activities that can be conducted in church buildings.

Communication of new ideas:

It is clear from the results of this survey that ministers need to be helped to understand why the church should be more deeply involved in community development and be generous in allowing its buildings to be used by groups who have inadequate community facilities.

With the aid of the Inter-Church Media Programme, denominational Departments of Education, the Human Awareness Programme and other organisations having the skills and equipment necessary for creating slide-tape and VTR presentations, Diakonia should design presentations which will encourage better usage of existing facilities and greater flexibility in the design of new buildings.

Caretaking Arrangements:

It would help many congregations to make their buildings more available to the community if better caretaking arrangements could be devised. Wherever possible, ministers should delegate responsibility for buildings to a lay committee so that their administrative burden is lessened, and lay responsibility promoted.

Organisations like the Urban Foundation should be approached to determine whether they would be willing to provide finances that would enable the churches to arrange suitable caretaking, on the understanding that buildings would become more available to the community.

Adaptation of existing buildings:

Some buildings could be made more available to the community with a minimum of adaptation. Here again, an organisation like the Urban Foundation might be willing to assist with funds.

In the case of future buildings much greater consideration should be given to the provision of adequate management, supervision and caretaking. A ratio should be worked out between the cost of a building and the funds available for these 3 purposes, adequate provision of which often leads to underuse of even the most suitable building.

Storage space:

Flexible usage of buildings for a variety of purposes makes necessary more than the usual provision of storage space. Special consideration should be given to this factor in the design of new buildings. Organisations such as the Urban Foundation might be willing to give funds for additional storage space at existing church facilities if the latter are willing to allow the community greater access to the buildings. This would be a way of providing interim facilities until such time as adequate community facilities can be erected in the Black townships.

Complementary use of buildings:

Given the great need for facilities such as creches and workshops in the townships, and the fact that it is difficult to have more than one of them in a building because of noise or the amount of space needed, churches which are within reasonable distance of each other should investigate complementary usage of their facilities so that, for example, one might house a community creche, another a library and study areas for students, and a third a workshop.

SECTION B

Relating to more flexible usage of land:

Use of vacant land for unemployment projects:

Making use of such agencies as Diakonia and Community Care Centre, a concerted effort should be made to use vacant church land for "food gardens" that will provide some form of employment.

Spreading the idea of "Food Gardens":

In order to encourage more churches to embark on "Food Gardens" schemes, parties of ministers should be invited to visit successful projects of this kind, e.g. the one at St. Philomena's in Sydenham.

Fencing:

Adequate fencing of unused land would be one effective way of making such land available for food gardens. There are a number of organisations which might be approached to assist with funds, e.g. Zakheleni Fund, Self-Tax Fund, Inter-Church Aid.

Erection of prefabs:

Every method should be used to encourage a more favourable attitude towards the erection of prefab buildings on vacant church land. Some Church resources at present used for large building projects might assist unemployed people in this way.

SECTION CUse of buildings and land during crises:

Church Councils should be encouraged to note the various crises which have taken place both in Durban and in other parts of South Africa over the last few years, involving the churches in provision of emergency accommodation in halls and even churches. Plans should be drawn up for making buildings available in the event of similar crises. This matter should receive particular attention from churches in White suburbs which adjoin Black areas.

SECTION DChurch Extension:1. Jointly-owned churches:

When churches are extending their efforts into new townships, the possibility of jointly-owned churches should be thoroughly explored. Much money could be saved in this way, and a wider range of community facilities provided. Very useful models of legal agreements between churches embarking on such joint ownership can be obtained from the Church Unity Commission.

2. "Golden Mile Church":

Two denominations plan to build a jointly-owned church on the Durban beachfront, the so-called "Golden Mile". It is the view of the researchers that the plan needs to be very carefully reconsidered in the light of the urgent need for community facilities in the townships (e.g. a total of 20 of the 34 Black churches surveyed do not have a hall cf. pg. 5) and the fact that there are already numerous churches in the city centre (St. Paul's, Central Methodist, Emmanuel Cathedral, St. Andrew's, St. Anthony's, St. Faith's, St. Aidan's, Aliwal Street, Addington). The overwhelming majority of holiday-makers who would benefit from a church on the "Golden Mile" have transport and would find it reasonably easy to get to one of the churches listed above. The city centre is indeed one of the areas of "overdevelopment" which the survey revealed. Prof. Watts in a survey conducted in 1969 also commented upon this.¹

SECTION E

Directory:

Diakonia or the Durban Council of Churches should obtain permission from each member church for the complete list of names, addresses and telephone numbers of all ministers, and all churches, to be published in a simple format and in one document so that this information can be readily available to the churches themselves and also organisations promoting community development and social change.

1. Watts, H.L., "An Analysis of some of the problems of Church Mission in Urban Areas produced by Church Disunity", Durban 1969.

SECTION FCommunication of Diakonia's aims:

The fact that a number of ministers were guarded once it was mentioned that Diakonia was sponsoring the survey suggests the need for more effective communication by Diakonia of its aims and methods. In view of Diakonia's intention to act as a mobilising and catalytic agency within the churches, it is extremely important that ministers should understand what it is trying to do. Such an understanding can only be achieved by a good deal of direct contact and dialogue.

A P P E N D I X A.

The following are examples of specific community projects already located on Church properties.

1. Domestic Workers' "Centres of Concern"

Church buildings in the Greater Durban Area are used fairly extensively for Domestic Workers' "Centres of Concern". These Centres offer instruction in sewing, cooking, literacy, handwork, typing and karate and are sponsored by the Domestic Workers' and Employers' Project (DWEPP) which provides a literacy teachers' course in English and Zulu and an information and resource centre for employers and domestic workers.

There are approximately 19 Centres of Concern at Churches in the Greater Durban Area, the majority of them being situated in predominantly White parishes.

2. Unemployment Projects:

Chatsworth Parish Workshop Unemployment Project:

Founder of the project is Father M. Kuppan, rector of the Church of the Epiphany who has employed five men. The Project workshop, housed in Fr. Kuppan's garage, has been able to pay all its expenses and has survived in the current uncertain economic climate through working solely to order and manufacturing only quality products. Money that is left over after salaries have been paid is used to help people in the area who cannot pay for their food or rent.

'There is plenty of work,' says Father Kuppan, 'so if we can get funds, we will build a pre-fab. We will then have room for 15 to 20 people. But if we can't get the money, we'll go on as we are doing now. And we are doing quite well, aren't we?'

Christ the King Workshop:

A similar project is currently in operation at Father Cyril Carey's 'Christ the King' Church, Wentworth. Facilities are very limited and at the moment the workshop is housed in the sacristy which measures about 30 sq.m., certainly one of the boldest uses of church buildings which the researchers saw. As with the Chatsworth project, a pre-fab is urgently required.

Musgrave Road Methodist Church:

Reverend Terry Moulton and the Church Council of Musgrave Road Methodist Church have generously offered the use of a workshop to the Diakonia Labour Bureau for an employment scheme. The workshop was originally used by the men's guild and is well stocked with timber and machinery. It is anticipated that St. Augustine's Anglican Parish in Umlazi will set up an employment project at this workshop.

Sewing Workshop, Kwa Mashu Methodist Church:

At the Methodist Church in G Section of Kwa Mashu, Rev. Dalton Sithole has established a sewing project which employs about 30 women. At present the women are sewing children's clothing, but they have made an exciting breakthrough because local schools have given large orders for school uniforms for 1979. The workshop is located in the church hall and Rev. Sithole is also hoping to establish a food garden on a piece of vacant land next to the church.

The project has received considerable assistance and support from the Durban North Methodist Church.

A P P E N D I X 3.EXAMPLES OF PARISHES WITH A WIDE VARIETY OF ACTIVITIESPARISH A. St. Martin's-In-The-Field, Durban North:

St. Martin's, with a congregation of 800 families and a few domestic workers, is situated in the elite white suburb of Durban North. The church plant consists of the church building, a hall with 2 additional rooms, an office and a well-equipped kitchen, a rectory and a pre-primary school housed at the rear of the Church building.

St. Martin's Centre of Concern:

This is one of the largest Centres in Durban, providing various courses for approximately 150 Black women working in the area. The Centre offers instruction in sewing, knitting, crochet, literacy, typing, first aid and cooking.

Sewing classes have proved the most popular. A number of machines have, over the years, been donated or bought by the Centre. Tables are set up in the hall with six people at each table sharing a machine. There is an instructress in attendance at each table to guide and assist.

The reason for the popularity of these classes seems to be that the women feel that when they have stopped work they can still make a 'decent living' from being a streamstress. A vestry is used to accommodate the crochet class. There is a small typing class using manual machines, and a small post-literacy class. Every alternate week the well-equipped kitchen is used for cooking classes.

An instructor from the St. John's Ambulance gives weekly instruction in First Aid to about 15 people. Students will shortly sit for an examination.

Although the Centre operates from the premises of St. Martin's, many of the helpers responsible for running it are from other churches in Durban North.

PARISH B. The Durban Central United Church:

St. Andrew's is a three-storeyed building situated in St. Andrew's Street just outside the Central Business District. This is an interesting example of how a building (almost a hundred years old) that was never intended as a church, is now being used with great success to meet a wide variety of community needs in an urban environment.

St. Andrew's Centre was originally known as Portsdown House which was the official residence of the Governor of Natal. Subsequently it became the Portsdown Hotel and was opened in 1975 as the headquarters of the Durban Central United Church (Congregational and Presbyterian).

The ground floor consists of a small hall that serves as a church, a small chapel, a large, very well-equipped kitchen, a few offices, a small library and bookstore, and a comfortable sittingroom. The remaining two floors house offices, meeting rooms and bedrooms for visitors.

The hall-cum-church is extensively used for many community activities. As there are many senior citizens living in the community, a number of these activities are for the elderly.

Usage of the Hall:

The Hall which is used for worship on Sundays is used for a variety of activities during the week: twice weekly Bingo sessions, old-time ballroom dancing, film shows on Fridays and Saturdays, and a weekly morning concert.

Community Organisations:

Community organisations which have rented office space on the top two floors of the building are the Institute of Black Research, Diakonia, DWEP, Y.W.C.A., and the Durban Council of Churches. In addition to the ordinary meetings of the Durban Central United Church, each of these organisations and a number of others make use of the various facilities of the Centre for meetings. A non-racial "Sandwich Bar" has been established by Diakonia in the Board Room. This operates each weekday between 12.30 and 2.00 p.m.

A P P E N D I X 2.PHOENIX CHURCH ALLIANCE - an example of ecumenical collaboration in Church extension.

To the North of Durban, in the new Phoenix Township, an interesting example of ecumenical collaboration in the provision of facilities is in operation. This is known as the 'Phoenix Church Alliance.'

Purpose of Alliance:

The Alliance was formed to facilitate the acquisition of sites in Phoenix, after the Durban Corporation had indicated that they did not wish to be approached by each denomination separately for a church site.

The Methodist Church initiated the Alliance and appointed Rev. Smit to represent the Methodist Church in Phoenix. Invitations were sent to all the recognised Christian denominations. The following responded and formed the Alliance:

Anglican
Baptist
Evangelical Lutheran
United Evangelical Lutheran
Methodist
Presbyterian
Roman Catholic

Operation of the Alliance:

Each member of the Alliance has chosen one of the seven sites allotted to the Alliance as a body by the Durban Corporation. The construction of buildings and provision of facilities is left entirely to the discretion of the individual members. Likewise each member has full control over the administration of buildings and land.

In this way unnecessary construction of a multitude of buildings is avoided. The sites selected are located where they can best serve the needs of the community and the parishioners. The Alliance becomes useful where there is a need for a particular denomination to have a

regular service although they do not yet have a Church.

Members of the Alliance feel that it is preferable for each member church to have full control over their buildings and land. They feel that 'joint-ownership' of a 'plant' does not facilitate usage. Each member has full title to their land and buildings. The sites are not owned by the Alliance.

Comment:

It seems regrettable that no consideration has been given to erection of facilities that could cater to the needs of more than just the denomination which owns them, or to possible complementary use of facilities, e.g. if one church builds a hall which could be used for a crèche, another church could build a hall with space for a library and quiet corners in which students can study, and a third church might build a series of smaller rooms which could be used as discussion or committee rooms or as offices.

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